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Five Mississippians

107 Journeymen Approved By Foreign Mission Board

BIRMINGHAM, Ala.—The Foreign Mission Board approved 107 young adults for training as missionary journeymen during its April meeting in Birmingham, Ala. Five are from Mississippi.

All college graduates (or graduating this spring) under the age of 27, the journeyman candidates will work for two years alongside Southern Baptist career missionaries in 42 nations.

Those who receive medical clearance and successfully complete the five-week training period will be commissioned July 16.

Those from Mississippi are:

Kathy Butts: Assigned as a secretary/bookkeeper in Salisbury, Zimbabwe. Most recently employed as a management information accountant with the Board of Trustees of the State Institutions of Higher Learning, Jackson. Current address: Rt. 2, Box 233-A, Raymond, Miss. 39154. College: Mississippi College, 1979. She is a certified public accountant. Church: Colonial Heights Baptist, Jackson. Daughter of M/M William H. Butts of Raymond. She was born in Jackson.



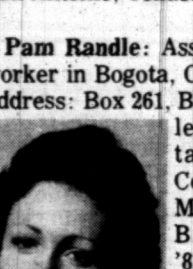
Robin Ficklin: Assigned as an English conversation teacher at the Tokyo Student Center, Tokyo, Japan. Most recently employed as a research assistant for the National Aeronautics and Space Administration at Mississippi University for Women, Columbus. Current address: 4159 Mimosa Hill Lane, Bartlett, Tenn. 38134. College: Mississippi University for Women, B.S. expected in '82. Church: First Baptist, Columbus. Daughter of M/M Nathan C. Ficklin of Bartlett. She was born in Jefferson City, Mo., and has also lived in Juneau, Alaska; St. Louis, Mo.; Dover, N. J.; and Templeton, Mass.



Shirley Gross: Assigned as an elementary teacher at Sendai American School, Sendai, Japan. Most recently employed as director of a child care program at First Baptist Church, Tupelo, Miss. Current address: 1706 Susanne Circle, Tupelo, Miss. 38801. College: Mississippi State University, '81. She was a summer missionary in Tennessee. Church: First Baptist, Tupelo. Daughter of M/M O. Elmer Gross of Tupelo. She was born in Jackson, Miss., and has also lived in San Antonio, Texas.



Pam Randle: Assigned as a youth worker in Bogota, Colombia. Current address: Box 261, Blue Mountain College, Blue Mountain, Miss. 38610. College: Blue Mountain College, B.A. expected in '82. She was a summer missionary to Arkansas. Church: Lowrey Memorial Baptist, Blue Mountain. Daughter of M/M Billy F. Randle of Amory, Miss.



Monica Powell: Assigned as an elementary teacher at Korea Christian Academy, Taejon, Korea. Most recently employed as an office assistant at Parkway Baptist Church, Jackson, Miss. Current address: 140 Wingfield Ct., Jackson, Miss. 39204. College: Hinds Junior College; Mississippi College, '81. M. Ed. expected in '82. She was a summer missionary to Arizona. Church: Parkway Baptist, Jackson. Daughter of M/M H. H. Powell of Jackson.

Monica Powell: Assigned as an elementary teacher at Korea Christian Academy, Taejon, Korea. Most recently employed as an office assistant at Parkway Baptist Church, Jackson, Miss. Current address: 140 Wingfield Ct., Jackson, Miss. 39204. College: Hinds Junior College; Mississippi College, '81. M. Ed. expected in '82. She was a summer missionary to Arizona. Church: Parkway Baptist, Jackson. Daughter of M/M H. H. Powell of Jackson.



Paralyzed volunteer goes to church

WINSTON-SALEM, N. C. (BP)—Paralyzed mission volunteer Roy Church's return to church Easter Sunday was what his pastor, Mark Cortis, called a "high moment in the life of the church."

More than 1,400 worshippers at Calvary Baptist Church applauded and many wiped away tears as Church, in a wheelchair, thanked them for their prayers during his hospitalization and quoted Helen Steiner Rice's poem, "My God Is No Stranger."

Stricken by Guillain-Barre Syndrome in December while working as an extended service volunteer in Quito, Ecuador, Church had hoped to walk into church on Easter morning. Though he didn't achieve that goal, he earlier in the week managed to take his first steps at North Carolina Baptist Hospital, Winston-Salem, with the aid of braces, parallel support bars and a therapist.

Sharing his pew at Calvary Church were family members, including his wife, Ruth, and two men and a woman he had won to Christ in the hospital. The two men and other hospital employees continue to come to Church's room each evening for Bible study.

"It was a very emotional time for me," Church said of this first visit to the church in nearly a year. "We have much, much to praise the Lord about."

Cortis said the videotaped service, the second of two morning services at Calvary, was to be broadcast locally the following weekend.

Revival, preaching clinic planned for pastors' meet

NEW ORLEANS (BP)—A "revival for pastors" and a preaching clinic are planned for the 1982 Southern Baptist Pastors Conference, June 13-14 at the Louisiana Superdome.

The Pastors Conference is one of several meetings preliminary to the annual meeting of the Southern Baptist Convention, June 15-17, also in the Louisiana Superdome.

"I think this is our revival," said Ed Young, pastor of Second Baptist Church of Houston and Pastors Conference president. "We (pastors) give out so much; we need to be fed."

The main event of the two-day conference will be an evangelistic rally, Sunday night in the Superdome, featuring evangelist Billy Graham,

entertainers Johnny and June Carter Cash and members of the Graham team.

"We are hoping to have 80,000 people present... the largest gathering of Southern Baptists in history," Young said, adding that the emphasis will be an "intensive effort in New Orleans to reach the city and to touch all of Louisiana for Christ."

The rally will be coupled with a witnessing and visitation effort on Saturday and Sunday afternoon preceding the rally.

"We are encouraging pastors and their families to come early to be part of this blitz," Young said.

The other groups which meet in advance of the SBC—the Woman's Mis-

Published Since 1877

JACKSON MISSISSIPPI, THURSDAY, APRIL 29, 1982

Volume CVI, Number 13

L.A. repeat?

Harmony is aim of planners for New Orleans convention

NEW ORLEANS (BP)—An abbreviated Southern Baptist Convention program June 15-17 in the Louisiana Superdome seeks more of the harmonious spirit that pleasantly surprised participants in the 1981 meeting in Los Angeles.

Program Committee Chairman Charles G. Fuller, pastor of First Baptist Church, Roanoke, Va., said his committee felt a "keen commitment to continue the spirit the convention

had in Los Angeles and to build from that point."

Of most interest will be the election of a president to succeed Bailey Smith, who will have reached his constitutional limit of two one-year terms. Smith, who has had an eventful presidency, survived an unusual mid-term challenge last year and rallied the convention to harmony.

Messengers, elected by any of the 35,600 Southern Baptist churches, will

vote on a \$106 million budget for 1982-83. Other business, the presidential election, evangelistic rallies and a convenient geographic location in New Orleans are elements expected to draw 15,000 registrants and up to 25,000 participants to this year's meeting.

Concerted prayer and conscious efforts by convention speakers to be conciliatory averted what many feared would be a meeting to further polarize the convention over biblical inerrancy and alleged liberalism in convention agencies. The harmonious spirit of the Los Angeles meeting was the subject of editorials in state Baptist newspapers for weeks.

"The spirit of the committee was very positive and prayerful," said Fuller, in his first year on the program committee. "I'm not just saying that to be 'appropriate.' There was a real effort to keep the convention focused on its course of missions and evangelism."

"The exaltation of Christ kept coming up over and over again. We want to exalt Christ and not just a position regarding him."

Fuller said there was "very little" polarized communication to the committee this year by elements in the convention wanting influence on the program. He did say, however, he be-

lieves the spirit of the Los Angeles meeting will be tested.

An abbreviated program, with no Thursday evening session, is the result of a resolution passed in Los Angeles that the 1982 meeting make a definite evangelistic thrust in New Orleans. SBC Pastors' Conference President Ed Young, with SBC President Bailey Smith, initiated a Bold Mission Thrust Rally, with evangelist Billy Graham as principal speaker, on the Sunday evening preceding the SBC meeting and a youth evangelism rally the preceding Saturday. The Graham rally is expected to draw 25,000 to the Superdome June 13.

Those sessions, said Fuller, fulfill the inspirational function traditional to the usual Thursday evening session. To repeat on Thursday night a unity rally when that hopefully, will be accomplished through the evangelism rallies, would be "really too much," he said.

The evangelism rallies, while an integral part of the entire convention week in New Orleans, are actually separate from the SBC meeting itself. In a graphic display of cooperation, SBC-affiliated groups that traditionally meet on Sunday and Monday before the convention, have arranged

(Continued on page 2)

'Witnessing Women' WMU meeting theme

NEW ORLEANS (BP)—"Witnessing Women" will be the theme of the Southern Baptist Woman's Missionary Union in their national annual meeting in New Orleans, June 13-14.

The 1.1-million member auxiliary to the Southern Baptist Convention will be meeting in its traditional slot preceding the convention, but the usual format will be embellished.

The traditional general mass meetings with dramatic features on world missions will be held at 2:30 p.m., Sunday, June 13, and on Monday morning, afternoon and evening, June 14. New features include prayer groups, missions issues conferences and banquets.

The new format for WMU's meeting comes in the first term of Dorothy Elliott Sample's presidency. Sample, a psychologist and educator from Flint, Mich., will be eligible for re-election, as will Mrs. Betty Gilreath of Charlotte, N. C., national recording secretary.

Sample said: "Our meetings have been famous for their missions inspiration. We think that our people want this, but more. This year they will have a chance to get up close to the real issues of missions, and make themselves heard. They will have opportunity for personal fellowship with others in the missions family."

The new features in WMU's meeting: **Hotel setting**—All sessions, except a riverboat trip for teenagers, will be at the New Orleans Hilton, the first time WMU has taken its meeting outside an auditorium format.

Missions concerns conferences—At 11:15 a.m., Monday, convention-goers can choose among conferences on 15 critical issues in Baptist missions, led by one or more authorities on each issue. Those in the conference will be asked to frame a resolution of concern for presentation to the general business session.

Missions prayer groups—Activities (Continued on page 2)

Top this one!



No, he's not going to jump. This man on the church roof is Wayne Tutor, pastor of Highland Baptist Church, Demiss, in Tishomingo County. He is on the church roof to fulfill a campaign promise.

When he became pastor of Highland the last Sunday of August last year, the Sunday School was averaging 65 and Church Training, 39. He challenged the church to attain 200 in Sunday School this year. The first Sunday the church reached 200, Tutor would climb to the church roof and sing "Victory in Jesus."

Easter, there were 248 in Sunday School. He kept his promise.

For the 1982 church year, Highland has averaged 144 in Sunday School and 87 in Church Training. They have enrolled 110 new members in Sunday School and have baptized 41 with 25 additions by letter. And the church has voted to build a new sanctuary to seat 322 with construction to begin in May.

Foreign board opens door to naturalized citizens

RICHMOND, Va. (BP)—Persons born overseas who become naturalized U.S. citizens can apply for appointment as Southern Baptist missionaries to countries other than their original homeland, according to new Southern Baptist Foreign Mission Board guidelines.

Effective May 1, the guidelines extend eligibility for appointment consideration to naturalized citizens active in Southern Baptist churches, provided they meet requirements in education and experience. The rules seek to affirm appointment of those who've adopted the United States as their homeland, while encouraging growth of missionary movements in Third World countries.

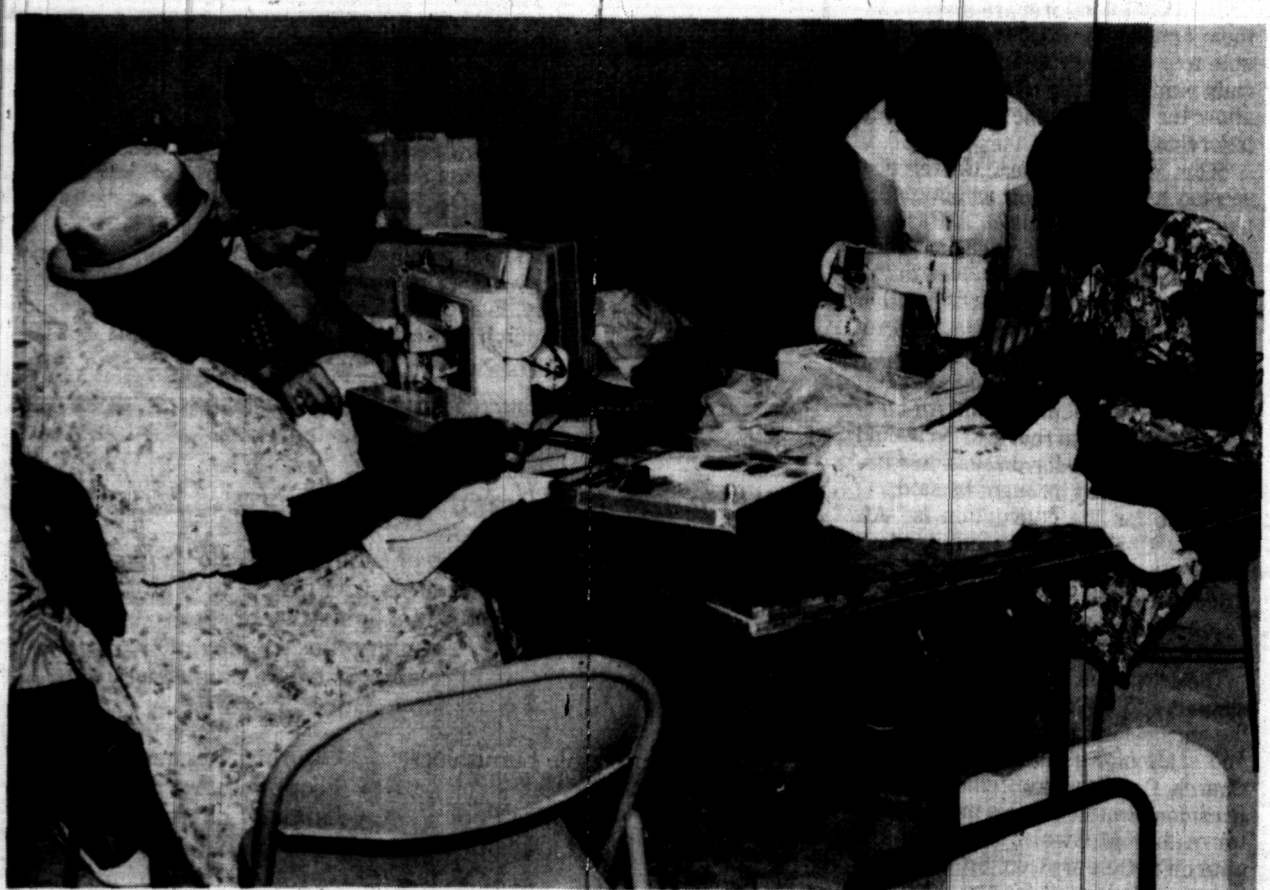
The guidelines modify a previous policy that limited appointment eligibility to naturalized citizens who moved to the United States before completing secondary school and to

those from countries to which Southern Baptists send no missionaries.

Eighty-one different ethnic groups speaking 75 languages worship in Southern Baptist churches, according to the SBC Home Mission Board. About 3,850 Southern Baptist congregations worship in languages other than English, with an estimated membership of 250,000.

They include almost 1,700 Spanish-speaking congregations, some 400 Asian groups (Koreans, Chinese, Vietnamese and others), 61 European groups and 432 "international" congregations that attract members from varying language groups. Thousands of foreign-born citizens also attend English-speaking churches.

Naturalized citizens, will be considered for missionary appointment only to places other than their countries of origin. This rule will guard against draining off national Baptist leadership in other countries.



Sewing in Barbados

Six Mississippi women visited the Caribbean island of Barbados in November to share sewing skills with the women of Emmanuel Baptist Church, Bridgetown. Pictured are Sue Simpson (standing left) from Tupelo and Debra Baker (standing right) from Florence, helping churchwomen learn to use sewing machines. The group made clothing for the retarded children's home at St. Philip and taught sewing classes. They left three sewing machines, sewing kits, and patterns with the

church. Other participants were Mary Winstead of Florence; Geneva Dillon of Meadville; Lorine Hill of Waveland; and Ann Land of Bay St. Louis. Sue Simpson, missions coordinator for Harrisburg Baptist Church, Tupelo, coordinated the trip through the Foreign Mission Board. Missionary Elba Womack, who initiated the request for the sewing team, said she would welcome other such groups coming through the Foreign Mission Board.

The Record Speaks Baptist Record item leads to a wedding

A "Staff Changes" item in the Feb. 14, 1980 Baptist Record led to a wedding on Aug. 16, 1980. It said, "Dianne Martin has joined the staff of First Church, Jackson, as children's director. She came from the Dauphin Way Church, Mobile, Ala. where she was director of childhood education. She was born at Tyertown and received degrees from William Carey College and New Orleans Seminary."

Alfred Crawley, Batesville native, member of Meadow Grove Baptist Church, Brandon, and research engineer with the state highway department, saw the report in his Baptist Record. Though he'd dated Dianne when she was a student at William Carey, and a friend of his sister Wanda, he had not seen her in eight years. When he saw that item in the Record, he called her. Six months later they got married.

(Continued on page 2)

"Witnessing Women" theme of WMU annual meeting

(Continued from page 1)

Monday will begin at 8 a.m. with 11 prayer groups led by missionaries and international guests.

Age-level focus activities—For the first time, WMU will be staging high-visibility gatherings for its younger members. Baptist Young Women (WMU's organization for women ages 18-29) will have a luncheon and a special program on Monday, and will be featured in the Monday morning general session. Acteens (WMU's organization for girls in grades 7-12) will take a river cruise for dinner Monday afternoon, and will be featured in the Monday evening general session.

Sample said that these activities are being added to "open wider the opportunity for young women to have a part in WMU leadership."

Child care—Nursery facilities and child care for those younger than seventh grade will be provided in the New Orleans Hilton. This service, an adjunct of child care usually provided during the Southern Baptist Convention, is being extended to cover WMU's meeting for the first time.

Women in Ministry—Women, professionally employed in Southern Baptist ministries, will have a dinner meeting Sunday night, featuring a formal presentation by sociologist Sarah Frances Anders, of Louisiana College, Pineville, on the status of women in the SBC. Sara Ann Hobbs, director of missions in the Baptist State Convention of North Carolina, will lead a group activity to find out "What Women in Ministry Think."

This is the second time WMU has sponsored a forum for women in church-related vocations. A dinner in 1979 attracted 300 persons.

State meetings—State WMU organizations that make up the national WMU organization have usually had a low profile in the SBC-wide meeting. This time, however, 12 states will hold their own late-night meetings Sunday

for business and social purposes. And 15 state WMU presidents will preside in the missions concerns conferences.

Seminary focus—the six Southern Baptist seminaries will be hosting receptions for their women graduates and other guests in connection with WMU's agenda. The receptions, at the Hilton at 4:30 p.m. Sunday, relate to the observance of the 75th anniversary of Baptist theological education for women.

In 1907, Woman's Missionary Union began sponsorship of the WMU Training School for women in Louisville, Ky. In the early 1960s, after all seminary programs were opened for women, the school was merged into Southern Baptist Theological Seminary. Eight of the WMU program personalities are alumnae of the Training School. All alumnae and guests are invited to attend the anniversary reunion at lunch on Monday.

Witnessing Women—The program theme brings 14 women to WMU's general platform to give personal testimonies about their work in evangelism. The speakers include a business executive, a woman who started a church, an ethnic, a laywoman who engineered a massive refugee program, a volunteer missionary, and home and foreign missionaries. The designer of WMU's training program for women in evangelism, Ophelia Humphrey of Amarillo, Texas, will present four mini-workshops on "Ways to Witness."

To broaden the scope of the meeting, WMU has invited leaders of several international WMUs to appear on the

program. Akiko Matsumura, former vice-president of the Baptist World Alliance and former president of the WMU of Japan, will teach Bible each general session. The president of WMU of Nigeria, Deborah Dahuni, will be final speaker. Both Matsumura and Dahuni are graduates of the WMU Training School. Also, WMU officials of Korea and Japan will attend and be featured.

Music for the WMU meeting will be New Orleans style, with a Dixieland-type brass band, playing preludes and accompanying singing. Faculty members from New Orleans Theological Seminary—Leroy Yarbrough and Gerald Aultman—will direct music and play piano, respectively. The VZ Singers of Mountain Brook Baptist Church, Birmingham, Ala., will present upbeat music and drama to begin and close each session. Their director, Randall Veazy, will be soloist.

WMU's program will enable people to support and attend the mass evangelistic rally planned for Sunday evening in the Louisiana Superdome by the SBC Pastors' Conference. "We had not planned a Sunday evening general session anyway," Sample explained. "Our other activities will be concluded in time for people to attend the rally."

Sample said the "Witnessing Women" theme, although, selected months before the rally plans were announced, will give support to the evangelistic emphasis. She said women who attend the WMU meeting will be given literature and guidance for witnessing in New Orleans.

Alpine Meadows reopens after memorial service

By Mark Smith

TAHOE CITY, Calif. (BP)—Things are returning to normal in this quiet Northern California resort community which was stunned March 31 by a massive avalanche that killed seven people and nearly wiped out the popular Alpine Meadows Ski Resort.

Gloom turned to jubilation when 22-year-old Anna Maria Conrad, an Alpine Meadows ski lift operator from Glendora, Calif., was found alive after being buried five days in the snow. Suffering from severe frostbite, doctors believed they would have to amputate portions of her feet and hands. Latest reports indicate, however, that her circulation is returning and no such surgery will be required.

Alpine Meadows did not reopen until April 11, the day after memorial services were held for 40-year-old Bernie Kingery, the ski mountain manager and avalanche expert who died in the snow deluge.

According to Dan Holzer, associate director of Tahoe Resort Ministries and pastor of the First Baptist Church of Tahoe City, Kingery was a "great supporter" of Tahoe Resort Ministries and a personal friend. Holzer and two other Tahoe City ministers conducted the memorial service. It was attended by more than 700 people, including a class of Golden Gate Baptist Theological Seminary students in the area for a special study, and 21 volunteer ski ministers of Tahoe Resort Ministries.

The avalanche, 15 to 20 feet high at the leading edge, cut a swath three-quarters of a mile wide down the face of the mountain. It was estimated to have been moving at 100 miles per hour when it tore through a ski patrol hut, slammed into the ski lodge and buried half the parking lot. Kingery was in the A-frame hut at the time.

The Alpine Meadows snowslide and several smaller ones in the North Lake Tahoe area were caused by a rare spring blizzard which dumped 12 to 15 feet of snow in the lake basin in four days. Some statisticians have called it the sixth worst snow storm in history in the northern Sierra Nevada.

Interstate 80, the major trans-Sierra route, was closed over Donner Summit for most of the four days the storm raged, and Highway 89 north of Tahoe City was closed by an avalanche.

The Alpine Meadows Resort had offered the Golden Gate students free skiing lessons and complimentary lift tickets for three days of recreational skiing scheduled as part of the course.

operating budget for the 1982-83 academic year, representing an 18.2 percent increase over the 1981-82 operating budget of \$11.9 million, according to Russell H. Dilday Jr., seminary president.

In presenting the budget Dilday noted that \$5.6 million in funding from the Southern Baptist Convention Cooperative Program, and a 35 percent increase in endowment earnings and 39 percent increase in gifts and grants allowed the substantial budget increase.

R. Cal Guy, Bottoms Distinguished Professor of Missions and founding director of the World Mission/Church Growth Center, was honored for 36 years of teaching at Southwestern. He will retire July 31.

Holzer had made the arrangements with Kingery and Werner Schuster, vice president for marketing at Alpine.

The seminarians took time out of their class to help Sue Skinner, a member of Holzer's church, uncover her home which was buried in a snowslide at Squaw Valley. That avalanche caused an estimated \$20,000 damage to the house, smashing living room windows, caving in a bedroom wall, breaking furniture and depositing snow three feet deep inside. The house next to Skinner's was destroyed. (Smith writes for Golden Gate Seminary.)

Meet slated to beat porn

A former special prosecutor whose specialty is pornography cases, a legal counsel for the Arizona legislature, and a solicitor for Atlanta, Georgia, who has seen the enforceability of the Georgia statute, will lead a "Workshop on Pornography Legislation" in Jackson, Mississippi, May 5, 9 a.m. to 3 p.m.

The three are Bruce Taylor of Cleveland, Ohio; Fred Merrill of Arizona; and Paul McCommon of Atlanta.

The workshop will be held at the Broadmoor Baptist Church, 787 E. Northside Drive, in an attempt to build interest in and concern for the submission and passage of a constitutional bill regarding pornography in Mississippi. The planning committee is chaired by Owen Cooper of Yazoo City, a former president of the Southern Baptist Convention.

Additional information can be secured by contacting Paul G. Jones, II, of the Christian Action Commission, Baptist Building, Jackson (601) 968-3800. There is no charge for the workshop.

1st, Hattiesburg will offer puppetry seminar

A seminar on the usefulness of puppets as instructional tools is scheduled at First Baptist Church, Hattiesburg, Monday, May 17, 6:30-10:00 p.m.

The three and one-half hour training session will be conducted by professional puppeteers from Puppet Productions, Inc., a San Diego, Calif. company.

Subject areas covered in the seminar include how to manipulate hand puppets, selecting and training puppeteers, organizing an effective puppet team, immediately improving performances, and maintaining high performance standards.

Seminar sizes are limited to insure adequate personal attention so early registration is recommended. Individual registration fees are \$18.00 with reduced rates available for groups and families. For additional details and registration information, contact Kathy Sharp (601) 582-1518, or 264-3787.

Kansas City, Mo. (EP)—The 1982 World Conference of the Reorganized Church of Jesus Christ of Latter Day Saints passed resolutions promoting world peace and favoring nuclear disarmament.

Workers unload a truck containing part of a 13-ton shipment of food in Bialystok, Poland. John David Hopper, the Southern Baptist Foreign Mission Board's fraternal representative to Baptists in Eastern Europe, observed the workers during a late March follow-up look at relief efforts and needs in Poland. "We were able to confirm that all shipments from Germany had indeed arrived and been distributed," Hopper said. "In Warsaw, Polish leaders showed us confirmation letters from Baptist churches which had received food." A hospital in Bialystok also confirmed receipt of 105 kilograms of drugs. (BP) PHOTO By John David Hopper.

Aim for SBC

(Continued from page 1)

Zig Ziegler, a motivational specialist from Dallas; the great confession, by Tal Bonham, executive director of the State Convention of Baptists in Ohio;

The great sacrifice, by Franklin Paschall, former president of the SBC, and pastor of First Baptist Church of Nashville, Tenn.; the great victory, by Ron Dunn, evangelist and Bible conference teacher from Irving, Texas, and the great commission, by Stephen Olford, an evangelist from Wheaton, Ill.

Music will be under the direction of Gary Moore, minister of music at Second Baptist Church in Houston, and will feature evangelistic singers Jeff Benard and Beverly Terrell from Houston; Martha Branham and Calvin Marsh of Dallas; Willa Dorsey and Cliff Barrows of the Graham team; Mary Rome Foster of Columbia, S.C., and Dennis Agajanian of San Diego, Calif.

Other music will be presented by pianist Steve Lawson of Ruston, La.; the choirs of Second Baptist Church and Cottage Hill Baptist Church of Mobile, Ala.; the Texas All-State Youth Choir, under direction of Lloyd Hawthorne, of Hardin-Simmons University in Abilene, and the Texas All-State Youth Band, under direction of Gregg Berry, of Wayland Baptist University in Plainview.

Pastors' meet

(Continued from page 1)

their Sunday evening sessions to be able to participate in the rallies. And rally planners started it late enough to allow the groups some meeting time beforehand.

"This is not a Pastors' Conference session to which we all are invited," said Fuller. "But this is a Pastors' Conference sponsored event in which we all are asked to be involved in."

Responding to another observation that there is often too little time reserved for convention business, Fuller's committee set aside two full hours on the final afternoon. All business referred until that session should have ample time for discussion without being rushed through, he said.

Theme for the convention is "Affirming Christ's Bold Commands." Daily themes include Tuesday's "Reach People," Wednesday's "Develop Believers," and Thursday's "Strengthen Families."

There will be traditional doses of singing and preaching with much of the music load carried by members and staff of First Southern Baptist Church, Del City, Okla., church of SBC President Smith. Smith's music director Aubie McSwain will lead the church's Celebration Singers and Sounds of Joy orchestra and congregational singing on several occasions.

Other music highlights include songs by the Centurymen, George Beverly Shea and Kurt Kaiser. William E. Hull, pastor of First Baptist Church in Shreveport, La., will bring the convention sermon. Program participants hail from at least 17 states.



Polish elderly get food relief

These are some of the 50 residents of the Baptist home for the elderly in Bialystok, Poland, targeted for a food relief project. They were photographed as John David Hopper, Southern Baptist Foreign Mission Board fraternal representative to Baptists in Eastern Europe, surveyed the on-going project in late March. A total of \$930,000 in relief funds for this year has been pledged by Southern Baptists, the European Baptist Federation, German Baptist Union and the Baptist World Alliance. In addition to the feeding programs, there are plans to send agricultural and poultry specialists to Poland this summer to help revitalize their poultry industry. (BP) PHOTO By John David Hopper.

Tornado leaves mark on Baptist families

The tornado that ripped through Philadelphia recently left its mark of destruction among Baptist families in the city and severely damaged one Baptist church.

The Mt. Nelson Baptist Church, where Jackie Barker is pastor, sustained substantial damage when a tree was blown over on the roof. The estimated loss was \$3,000, but the trauma was greater than what the cost would indicate. The church in January finished a rebuilding program which became necessary after an explosion had destroyed the building in October of 1981. The damage on that occasion amounted to \$40,000.

At least five families from each of two additional churches were left with damaged or destroyed homes as a result of the tornado.

The C. L. Willis family of the Trinity Baptist Church had severe damage to their home, and Mrs. Willis was injured. The damage to the Willis home is repairable, Pastor Grady Collins told the Baptist Record.

This was not the case with Roger and Deborah Owen. There was structural damage to their home, though there were no injuries. Sandra Stokes had slight damage to her home, and Mr. and Mrs. Danny Gregory had slight damage to their home, Collins said.

The home of Mrs. Frances Fulton was extensively damaged, Collins noted. It was a miracle of miracles that there were not more injuries, he said. In some cases there was only one wall standing, and no one was hurt.

In the East Philadelphia Baptist Church the home of Mrs. Ruby Yates was a total loss, according to Pastor Truman Scarborough. To make the circumstances even more tragic was

the fact that she carried on her florist business in her house.

The home of Patsy Shaw and her two teen-aged daughters, members of East Philadelphia, will have to be rebuilt. The home of Ollie Hardy will need reroofing.

Jerry Hardy's home sustained severe damage. His wife, Tommie, is the pianist at East Philadelphia. The couple have two sons, Shane and Josh.

The home of Kim and Rhonda Clifton of East Philadelphia was damaged.

As the tornado passed through the south part of town, the hospital and the nursing home were damaged, the hospital to a great extent. There were only three deaths, however. They were Mr. and Mrs. Dan Hobbs and their granddaughter, Tisha King, who lived with them. The granddaughter was 12 years of age. Her 14-year-old brother survived. Only the grandmother was a native of the Philadelphia area. The others were from Georgia.

1,739 languages

NEW YORK (EP)—Books of the Bible have been published in 1,739 different languages and dialects, according to the latest Scripture language report of the United Bible Societies. This is an increase of 29 languages over the previous year's figure.

The whole Bible has been produced in 277 languages and the New Testament in a further 518. Another 944 languages have single Biblical books.

Last year the Bible was reported to have been published in two languages for the first time ever. These Bibles were in the Mbaï: Moissala language which is spoken in Chad, and in the Somali language of Somalia.

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Or write: 1876 Inn, Rt. 1, Box 247, Dept. A, Eureka Springs, AR 72531-7183. In Arkansas call (501) 253-7183.

Pastoral care meet: at Gilfoy May 27.



Mahalak
The Baptist Medical Center and the Christian Action Commission will jointly sponsor a Pastoral Care Seminar on Thursday, May 27, at the Baptist Medical Center, 1225 N. State St., in Jackson.

The seminar will focus on the theme "The Ministry to the Neurologically Injured or Diseased Patient." This is a

S'side, Meridian is leading in study awards

Southside Baptist Church, Meridian, John Hopper, pastor, is presently leading churches in the state in the total study course awards for the first six months of the year. Southside Church has received to date 323 awards in all categories.

The First Baptist Church, Clinton, is second with a total of 285 book awards. West Jackson Street Baptist Church, Tupelo, is close behind with 250 total awards.

First Church, Clinton, leads all churches in the state in Sunday School awards with 171.

The Church Study Course plan is still a viable plan for training leadership in our churches. Training makes a difference in outreach and teaching. A church study course catalog may be secured from any of the program organizational offices in the Baptist Building.

Divorce recovery seminar reaches 434 adults and 50 children

The Single Again Group of Jackson's First Baptist Church, along with the greater Jackson community, have been provided a special growth ministry in the church's recently completed Divorce Recovery Seminar. This was the church's fifth annual Recovery Seminar.

Four hundred thirty-four adults were reached through the seminar which ran for a period of 10 weeks and was conducted during the Church Training hour.

seminar for all who minister to, counsel with, or desire to understand the patient with neurological problems.

Leading the seminar will be Nina Herrmann Donnelley, chaplain, the Rehabilitation Institute of Chicago and author of *Go Out With Joy*, and Lawrence W. Mahalak, Jr., M.D., who is a practicing neurologist in Jackson and a member of the medical staff of the Mississippi Baptist Medical Center.

The seminar will begin at 9:45 a.m. in the Gilfoy Auditorium of the Baptist Medical Center, and will conclude at 3 p.m. There is no registration fee for the seminar, with each participant being responsible for his/her own noon meal.

More information may be obtained by contacting the chaplain's office, Baptist Medical Center, Jackson, (601) 968-5146 or the Christian Action Commission, Mississippi Baptist Convention, (601) 968-3800, Ext. 3929.

"Famine" nets \$1,107

The youth and their leaders of Parkway Baptist Church, Pascagoula, had a "Planned Famine" for World Vision on April 16 and 17. They went without food for a 30-hour period and raised \$1,107.65. This money was raised by each youth getting sponsors in the church and community to give \$6 each. The youths then matched each \$6, which represented the three meals they did without. Audrey Bailey of Escatawpa led, with 26 sponsors, raising \$156.00 by herself.

This money, according to Danny VonKanel, minister of music and youth, will go toward feeding the poor all over the world. Von Kanel said he recommends this "Planned Famine," provided through World Vision, as an excellent way of helping youth grow spiritually, as well as, providing a means of raising money to meet physical and spiritual needs of the hungry.



Left to right: Bob Reno, David Bookout, Jerry Stevens, Cliff Perkins, E. C. Tucker, Wayne Fufts, Morris Massey, Danny Bryant, Purvis Keen, Arnold Davis, Udell Ward, Charles Griffin.

Chinese paper takes note of infiltration of "religious forces"

HONG KONG (EP)—The Fukien Daily in mainland China recently warned that although the country's constitution guarantees freedom of religion for all citizens—"a Communist Party member in particular should not be confused with an ordinary people."

McCarty called to Ridgcrest

Ridgcrest Baptist Church of Jackson has called Philips Ray McCarty as pastor beginning May 1.

McCarty, who has served as interim pastor since January, will continue as professor of Bible and religious education at Mississippi College where he has taught since 1965.

McCarty is a native of Crosby and a graduate of the University of Mississippi and New Orleans Baptist Theological Seminary where he earned the doctor of education degree.

He is married to the former Hazel McCain. They have two daughters, Rebecca, and Kate, and one son, Philips Ray, Jr., age 12.

He has served churches in Alabama, Tennessee, Kentucky and Louisiana as well as serving as interim pastor in several churches in the Jackson area.

Broadmoor retreat to feature composer

Bob Burroughs, composer of more than 1,650 musical publications, will be the guest of Broadmoor Baptist Church, Jackson, April 30 through May 2.

Burroughs, minister of music at Rock Baptist Church, Rex, Ga., will conduct a choral workshop, featuring several of his compositions, for the Adult Choir of Broadmoor and other interested church or school musicians.

The workshop will be held at Roosevelt State Park in Morton on Friday evening and conclude at noon on Saturday. Burroughs will be guest conductor in the worship services at Broadmoor Church on Sunday, May 2.

Burroughs' wife Esther is assistant director of special mission ministries, Home Mission Board, Atlanta.

Burroughs has served churches in Oklahoma and Texas and was composer-in-residence and assistant professor of theory/composition at Samford University.

Limited reservations are available, and interested persons should contact the Music Office at Broadmoor Baptist Church (phone 382-0305.) J. M. Wood is minister of music.

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Thursday, April 29, 1982

BAPTIST RECORD PAGE 3

Winston County building begun

Winston County Baptists held ground breaking on Sunday, April 4 at 2 p.m. for the Winston County Baptist Center Building. The associational moderator, Wayne Fufts, was in charge of the ceremony. Dedication prayer was led by Jerry Stevens, director of missions. Spades of dirt were turned by the Building Committee, composed of Morris Massey, chairman, Udell Ward, Purvis Keen, vice moderator E. C. Tucker, Fufts, and Stevens.

A crowd had gathered from Winston County Baptist churches. They heard short comments by the committee members and the director of missions. Representing the Mississippi Baptist Convention Board was Clifton Perkins, director, department of church-minister relations.

Historical Committee members, Earline Edwards and Mrs. Frances Kemp, were on hand to record activities with camera and pen.

Purvis Keen, coordinator for the project, said the building should be completed within 90 days. The foundation has been poured and the framing is in progress.

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Homecomings

Seminary Church near Beaumont will celebrate homecoming day on May 2. W. L. Yeatman will speak at 11 a.m. Dinner will be served on the grounds at noon, followed by singing in the afternoon. Alton Fagan is pastor.

Goodwater Church, south of Meehan, will celebrate homecoming and memorial day on May 2. J. B. Costilow will deliver the morning message. Arliss Nichols will direct the music. Dinner will be served on the grounds, after a memorial service in the church cemetery. John C. Purvis is pastor.

Damascus Church, Copiah County, will have its homecoming day on May 2. Rowe Holcomb of Hazlehurst will speak at 11 a.m. "We are having an old-fashioned day, with our church wearing old-time clothing to celebrate the great past," said Lee Rodgers, pastor. Lunch will be served at the church.

Harmony Church, Carroll County, had homecoming Sunday, April 25. Nolan Houston, Carroll-Montgomery director of missions, spoke at 11 a.m. Lunch was served outdoors under the oak trees. The Gospelaires of Greenwood sang in the afternoon. (See "Revival Dates.")

New Ireland Church, Union, will have homecoming on May 2. Sunday School will begin at 10 a.m. and Wendell Gilmore will preach at the 11 a.m. service.

A potluck lunch will be served at the church. At 1:30 p.m., the New Ireland Church and Community Cemetery Committee will meet. A revival will begin at the church May 3 (see "Revival Dates" column).

Crowder Church had homecoming day April 25. William Choate of Alabama was guest speaker. Steve Warren was guest musician. Lunch was served at the Crowder gymnasium.

Big Level Baptist Church, Wiggins, will hold homecoming day May 2. Jimmy Albritton, a former pastor of the church, will preach at 11 a.m. Also during the morning service the recently renovated sanctuary will be dedicated. After the noon meal there will be a musical service at 1:15. Guest musicians will be the Vardaman Quartette and Dan Hall and his family. Former pastors and former members will be recognized during the afternoon service.

Silver Creek (Pike) will have May Day homecoming on May 2. A former pastor, Jerry Guess, will be the guest speaker. Dinner will be served at the church at noon in the fellowship hall.

Around 1:15 p.m., the McKenzie Singers, with Waudine Spencer, will present special music. Harold Gartman is the pastor.

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Editorials . . .

Mississippian takes reins at Southern

For the third time Southern Seminary has inaugurated a Mississippian as its president. Roy L. Honeycutt was inaugurated last week as the eighth president of the institution.

The previous two presidents from Mississippi were E. Y. Mullins, a native of Franklin County, and Duke McCall, a native of Meridian.

The ceremonies were impressive as would befit such an auspicious occasion. There are six Southern Baptist-supported seminaries, and Southern is the oldest of them. Classes first began in 1859 for this theological institution when 26 students and four professors met for classes in Greenville, S. C. The War between the States interrupted classes for some time; but in 1877, the seminary's doors were opened in Louisville, Ky., and it has proceeded uninterrupted in providing theological education since that day.

The festivities began on Tuesday evening with an impressive concert presented by the seminary's School of Church Music. The selections ranged all the way from Elijah by Felix Mendelssohn and Louis Vierne's Symphonie 1, Opus 14, to "When I Can Read My Title Clear" and "Saviour, Like a Shepherd Lead Us." There were selections by the Seminary Winds, conducted by Lawrence Mayo; the Seminary Choir, conducted by Donald Hustad; the Seminary Vocal Ensemble, conducted by Phillip Landgrave; the Male Chorus, conducted by Ronald Turner; and the Oratorio Chorus and the Seminary Orchestra, conducted by Milburn Price.

A new song was introduced, titled "God of Past, Who by Your Spirit," by Price and Landgrave. The hymn tune was named, appropriately, Honeycutt.

The concert was followed by a public reception.

The inaugural ceremony was the next morning in the seminary chapel, also the site of the concert. Trustee Chairman Wayne Dehoney, pastor of Walnut Street Baptist Church in Louisville, was in charge.

Recently retired president Duke McCall delivered the invocation. Representatives were present from state conventions, Baptist agencies, and other educational institutions all over the nation. The Mississippi convention was represented by Earl Kelly, executive secretary; and Mississippi College was represented by Howard Spell. These people all participated in the inaugural procession, as did the trustees, faculty, and staff members of the seminary. Mississippians serving on the board of trustees are David Grant, pastor of Broadmore Baptist Church, Jackson; Levon Moore, director of missions for Attala Association; and F. Kent Wyatt, president of Delta State University.

A charge to the new president was delivered by each of four program personalities. They were Harold Bennett, executive secretary-treasurer of the Southern Baptist Convention Executive Committee; J. Altus Newell, a Mississippian who is president of the National Alumni Association and pastor of St. Matthews Baptist

Church, Louisville; Joseph E. Stophar, attorney who is senior member of the board; and Martha Layne Collins, lieutenant governor of Kentucky.

Honeycutt spoke in response to the charges with a message titled, "Heritage and Hope."

During the commissioning portion of the ceremony a resolution by the faculty was presented by Findley Edge, a faculty member. Each of the members of the seminary community participated in the investiture by the laying on of hands just prior to the presentation of the seminary medallion.

The benediction was delivered by John Nichols Foster Jr., president of the Student Government Association. There was great, stirring music during the course of the inauguration.

The festivities were concluded by a luncheon in the ornate, old Seelbach Hotel in Louisville. On this occasion the people of the local county were represented by County Judge Mitch McConnell; higher education in Kentucky by Donald Swain, president of the University of Louisville; and theological education by Russell Dillard, president of Southwestern Seminary.

"Heritage and Hope," a dramatic reading, was delivered by Raymond H. Bailey of the faculty and was presented as the words of the seminary's founding president, James Petigru Boyce.

Howard Spell, the emeritus dean of Mississippi College and a former member of the trustees of the semi-

nary, closed the inaugural ceremonies by pronouncing the benediction for the luncheon.

And so it was a fitting occasion. Of greatest interest to Baptists in Mississippi, however, is that both of the Honeycutts are products of our state. Both are natives of Grenada.

As I passed through the receiving line and introduced myself to Mrs. Honeycutt, she said, "You are the editor of the Baptist Record."

"Yes."

"From Mississippi?" she asked.

"Yes."

"That's my state," she said.

"I know that," I replied.

And it is a fact that all Mississippi Baptists need to take cognizance of and remember. At this particular time among Southern Baptists, being a seminary president is not an easy way of life. Southern Seminary President Roy Honeycutt of Mississippi will need all the help that is available to him. We who are his own must remember that Mississippi is "his state," and we must pray for him and support him as long as it is humanly possible.

From all accounts of those who know him best, that will be for the entirety of his tenure.

Congratulations and best wishes to Roy and June Honeycutt. Mississippi Baptists are pleased that once again our state has provided the president of Southern Seminary. We are confident that this native son was chosen by our Lord for this task and that his administration will reflect the fact of that choice.—DTM

A new direction for Clark Hensley

In the providence of time, those who have served faithfully and well eventually come to the point of leaving their places of employment and finding new directions in life.

Most of us call this crossroads in life retirement. Clark Hensley, who has served 16 years as Mississippi's first executive director of the Christian Action Commission, simply calls it redirection.

He will not be using the Baptist Building as his center of activities any more after this week. His activities will not stop, however; and a great deal of what he will be doing may be about the same as he has been doing.

That is working quietly behind the scenes to bring effective conclusions to knotty situations.

In the 7½ years of the writer's involvement with Mississippi Baptists I have learned to appreciate Clark Hensley more and more as those years have passed by. I have seen him make decisions and have participated in the implementation of ideas that were made and done without notice but which brought about direct and dramatic results of a positive nature. They will not be mentioned here because the entire concept was to bring about the results without fanfare due to the probability of too much attention

negating the effects. Thus there are directions he has changed and results he has effected for which he will never receive proper recognition. This, however, was never the intent in his actions; and, genuinely, he couldn't care less. He has seen the results as they should have been, and that is enough for him.

During these last few years the Christian Action Commission and the Baptist Record have formed a special alliance that has changed the course of things on occasion. It has been a good relationship, and we have appreciated it. Surely, we come to this point of transition feeling a bit of sadness.

As mentioned, however, this is due to the providence of time; and there is no reason for any attitude but to accept it in good spirits. We wish him well and realize that the end of tenure does not mean the end of relationships.

In the meantime, the new director, Paul Jones, and the Baptist Record have already been engaged in some battles against common foes of the Lord's work; and the Christian Action Commission-Baptist Record alliance will continue. We pray the Lord will bless it and that any successes that come our way will be reflected only in honoring the Father. That is enough.

Mendoza Builders

These three pictures show some of the work of the Mississippi volunteer work group in Mendoza, Argentina. Below, Missionary Ronnie Reynolds (left), translates for David Michel, pastor of Prentiss Baptist Church, as Michel speaks at a Mendoza worship service. At right is construction of a sidewalk for the mission of FBC, Mendoza. And at right, below, Carroll Dungan of Rocky Creek Baptist Church in George County, pours concrete at the mission. (FMB) photos by John Witherspoon.



Faces And Places

By Anna Washburn McWilliams

Ten years into retirement

Ten years into retirement, Perry Claxton said to me, "Tell the preachers coming to retirement that they have nothing to dread, but much to anticipate!" On Jan. 6, 1972, he was 65. Shortly afterward, he retired from a 20-year pastorate of First Baptist, Greenville, following the church's centennial year. "There is a difference in working without pressure and in working with it. I don't have anybody telling me what to do. I do what I want to do. If I wake up and want to sleep late, I sleep as late as I like."

Yet he gave away his boat because he has no time to fish. When I heard the list of things he does, I wondered how he can ever sleep late or go for walks (as he says he does), or do the grocery shopping (as his wife says he does), or watch baseball games on television. ("He rarely gets angry," she said, "but if he does, he will watch his favorite TV program and get over it." And he added, "I hear preachers say they don't watch TV because it's too trivial—but I don't believe a word of it!")

But back to his "jobs." As pastor emeritus of First, Greenville, he visits hospital patients twice weekly. He's been interim pastor at 28 churches in three states. He's even been interim for First Christian Church, Greenville ("but did not baptize or preside over the Lord's Supper"). For a while he and Mrs. Claxton had a mobile home they took to interim pastorates to live in, but he sold it.

"When you are in the pastorate," he said, "you wonder if they would rather have someone else as pastor. When you are interim, you know you are temporary and they know it, so you just relax and enjoy yourself! You don't try to promote—just help hold everything together until they call a regular pastor." He preached his first sermon in 1927. In 1952 he came to Greenville from First Baptist, Talladega, Ala.

As director of family counseling for

the Washington Baptist Association, (Roy Raddin, director of missions), he has an office at the Baptist center on Hardy St. He does (at no charge) marital counseling and family type counseling—between parent and child or with children.

He coordinates the literacy work for Washington County (has 14 trained teachers for this). "At least 900 in this county can't read or write," he said. Many Chinese move to Greenville from Hong Kong and need to learn to speak English for practical everyday use. More ask to learn to speak English than to read and write it, he said.

Also he helps to coordinate a clothing ministry, in which clothing for needy persons is collected.

His service as a volunteer counselor for the youth court was extensive for eight years, until professional counselors were employed. Professionals still refer occasional cases to him. This counseling has been primarily with first offenders on charges such as shoplifting or immoral exposure—or spitting on the sidewalk. (No, I didn't know there was a law against that, either.)

Dr. Claxton was born in Franklin, Ga., but grew up in Anniston, Ala., where his father, Lewis Claxton, was pastor of First Baptist Church for 38 years. He earned degrees from Howard (Samford) and Southwestern Seminary. He married another Alabamian, Mary Scott, March 16, 1929, after his sister introduced them. At their house in Greenville, 921 Cedar St., for lunch, I met their great-granddaughter, Elizabeth, age 3. They have another great-granddaughter, six grandsons, two daughters (Billie Edwards, Greenville, Miss., and Nancy Riddle, Greenville, Ala.), and one son, Gerald, music prof at MC.

I met Tony, the poodle, too, who wore a red bow on his head. "Read to me," said Elizabeth to her great-grandmother, and handed her a storybook. Her great-granddaddy

First Baptist Church, New Albany: May 2-6; Vance Havner, of Greensboro, N.C., widely known preacher and author of 31 books, evangelist; Laderel Harrelson, minister of music of First Church, leading singing; Tom Sumrall, pastor; services at 11 a.m. and 7 p.m. Sunday; at 7 p.m. during week.

Forest Hill, Jackson: May 2-5; Sunday at 11 a.m. and 7 p.m.; Mon.-Wed., covered dish lunch and Bible study at noon and services at 7:30 p.m.; Chester Vaughn, Jackson, program director, Mississippi Baptist Convention Board, evangelist; Bill Clark, Jackson, music evangelist; Wilbur Erwin, pastor.

Pocahontas Baptist Church: May 2-7; at 7:30 p.m.; evangelist, William Vail, pastor of McDowell Road Church, Jackson; song leader, Allen Harris, Ft. Worth, Tex., formerly of Raymond; pastor, Randy Turner.

Pine Crest Church, Star: May 5-9; services 7:30 nightly; A. J. Pace, pastor, East Moss Point, evangelist; Luther C. Newell, Jr., pastor.

Nashville: A third World's Fair Bible Conference has been set for Aug. 23-27 at Ridgecrest Baptist Conference Center. It will feature Lonnie Quillen as the Bible study teacher. A former pastor of Oakland Baptist Church, Roanoke, Va., he was recently appointed as a missionary to Africa.

Letters to the Editor

Out-dated materials

Editor: A few weeks ago I saw in your paper an article saying that out-dated material was wanted by some church or churches. I am literature director in First Baptist Church, Kosciusko. I have always been reluctant to throw out good material. This has resulted in a considerable accumulation of good, new but out-dated stuff. If it can be useful to somebody, please let me or my church know how to get it to the right place, and if feasible we will try to help.

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The church in the picture behind Mary and Perry Claxton is First Baptist, Anniston, Ala., where his father was pastor 36 years.

keeps the cookie jar filled for her (and himself?)

Committeeman extraordinary he has been. Imagine how far his influence will keep reaching. He was on the committee that selected the site for a new Samford campus; on the committee that did preliminary study to bring William Carey College into being; trustee at Blue Mountain and on the committee that selected Dr. Fisher BMC president; on the executive committee of the Mississippi Baptist Convention Board and on the committee that selected Dr. Kelly executive secretary. Some years earlier he had been on the committee that selected George Bagley executive secretary for Alabama Baptists. Incidentally, while he and Bagley were playing golf one day in Talladega, he suggested the site for Shocco Springs Assembly. From a boys' baseball team he organized and coached in Birmingham while pastor at Powderly Church in 1938, there came three major leaguers—Charles "Bubba" Harris with the Kansas City Athletics, "Bubba" Church with the Philadelphia Phillies, and Zaden with Houston and N.Y. Yanks. And he's still going strong.

Their neighbor, Maudeline Pepper said of the Claxtons, "I love them both." It's easy to understand why.

Japanese Bible, TV programs will aid in christian witness

NAPERVILLE, Ill. (EP)—Living Bibles International (LBI), and the Christian Broadcasting Network (CBN) are joining forces to spread God's word among Japan's 117.8 million people. LBI distributed 100,000 copies of a special edition of the Japanese Living Bible to secular bookstores throughout Japan.

In tandem with LBI's massive efforts, CBN has spearheaded "Family Theater," a 26-week series of animated television programs being aired in Japan from October, 1981,

through March, 1982.

The series depicts two Japanese children as they go back in time to observe and actually participate in 26 Bible stories. TV Tokyo, which alone has 11,136,000 homes in its primary coverage area, began broadcasting "Family Theater" on November 6.

Twenty-one other stations are airing the series, making the programs available to more than 85 percent of Japan's total population. A conservative estimate of people viewing the programs each week is 6,741,000.

Brazil and Canary Islands team up

LA PALMA, Canary Islands—Southern Baptist missionaries, Brazilian Baptist missionaries and Spanish Baptists have teamed up for a five-month evangelistic thrust on La Palma, one of the seven Canary Islands just off the coast of Morocco.

The intensive evangelistic campaign, launched in March and continuing through July, is aimed at reaching the 90,000 people on the island, which has only four small Baptist churches

and 17 baptized believers.

Plans call for evangelistic services in churches and public parks, as well as special conferences in municipal theaters on subjects such as the family and Christian morality. The emphasis includes radio broadcasts, Christian literature distribution and the presentation of films, puppetry and music.

The evangelistic team will place particular emphasis on individual and small group Bible study, and personal

witnessing.

Southern Baptist missionaries on the team are first timers Fred and Laura Dallas of Colorado and Texas, respectively, and veterans Charles and Indy Whitten, both of Mississippi, who have been on La Palma since 1979.

The Brazilians are Antonio and Deolinda Galvao, missionaries to Spain. The Spaniard is Fernando Vergara, a Spanish Baptist pastor.

The Baptist Record

(ISSN-0005-5778)

515 Mississippi Street

Box 530

Jackson, Miss. 39205

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Official Journal of
The Mississippi Baptist Convention

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President

Earl Kelly
Executive Secretary-Treasurer
The Baptist Building
Box 530, Jackson, Miss. 39205

Baptist Record Advisory Committee: Ferrell Cork, Aberdeen; Marcus Finch, Meridian, vice chairman; Odis Henderson, Cleveland; Gary Holland, Pascagoula; chairman, Tom Hudson, Jackson; James Jackson, Columbia.

Subscriptions: \$5.25 a year payable in advance. Published weekly except week of July 4 and Christmas.

Second Class Postage paid at Jackson, Mississippi. The Baptist Record is a member of the Southern Baptist Press Association.

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2 Samuel 6:2-3, 17: 7:1-5, 11b-13, 25-26
I. Moving the ark of the covenant to Jerusalem (6:2-3, 17)

The ark of the covenant, known also by a number of other names, had been constructed during the year in which the Israelites were encamped at Mt. Sinai. It was an oblong box approximately 27 inches at the ends by 44 inches in length made of acacia wood (Ex. 25:10-21).

In it had been placed the tablets of stone on which the ten commandments were inscribed, a pot of manna, and Aaron's rod that budded. It was overshadowed by the mercy seat (signifying the place of mercy), and when the tabernacle was set up, the ark of the covenant was placed in the holy of holies and signified to the Israelites the very presence of God.

For a period of 20 years (1 Sam. 7:2) the ark was left in Kiriathjearim at the house of Abinadab who had consecrated his son to keep it. We are not told where it had remained during the other unaccounted for years.

There seems little doubt that David made elaborate preparations in connection with his second attempt to bring the ark to Jerusalem. His first effort had been halted when Uzzah was stricken dead. Many people feel David composed Psalm 24 to be sung on this occasion, and that he had probably composed the music for it as well as the words. We do know he was both poet and musician.

It is even suggested there was antiphonal singing with a boys' choir singing verses 3 and 8 and the entire group or choir singing the remainder (cf. also Psalm 68:25). David himself participated in the procession leaping and dancing for joy, but his elation was not shared by Michal (6:16).

When the events of the day were over, David went to his house with a joyful heart, and he probably expected his household to share in his elation. Michal was not enthusiastic, however, and was quite critical of his conduct. Her words, as recorded in 6:20, seem almost dripping with sarcasm. David reminded her of the way in which God had chosen him over her father. It is possible that the statement, "And Michal the daughter of Saul had no child to the day of her death" (6:23 NASV), might have been recorded simply as an historical fact, but it may be it was recorded as a commentary on the future relationship between David

and Michal.

II. David's desire to build a house of worship (7:1-5)

Although 2 Samuel is an historical book, the events recorded are not always given in the strictest chronological order. A comparison of most of chapter 8 with the statement in 7:1 telling us God had given David rest from all of his enemies will give witness to this fact. Thus David's thought about a permanent place of worship cannot be placed accurately in a time reference.

Knowing something of the deep dedication of David's early life, it inclines one to think David seriously considered the idea before he shared his hopes with Nathan the prophet. We are not given details about the royal palace, but we may assume it was more lavish than anything in all the land of Israel. It could be that thoughts of its grandeur caused David to tell Nathan of his hopes.

In Nathan's reply to David, one must remember that Nathan was speaking his own mind and does not claim it to be God's answer. Although Nathan does not seem to have been from the tribe of Levi, and thus would not have been in a position to serve as a priest in the temple, he was God's spokesman and was concerned about that which affected the religious life of the people. He would have been happy to see a temple. Having spoken as he did, it was no doubt difficult for Nathan to have to come back to David the next day and admit he had been wrong in giving his approval to the plan.

If one punctuates 2 Samuel 7:5 as a question, as most English versions do, then it would be read in the sense that God is asking David if he really thought he was the one to build the temple. Today's English Version translates the verse: "Go and tell my servant David that I say unto him, 'You are not the one to build a temple for me to live in.'"

III. Certain promises of God to David (11b-13)

Although David was denied the privilege of building a temple, God does have certain promises for him. He is promised a house—not simply a dwelling place—but a house in the sense of a dynasty, a son of David would succeed him and reign over Israel. God said: "When your days are complete and you lie down with your fathers, I will raise up your descendant after you, who will come forth from you, and I will establish his kingdom" (7:12 NASV). Furthermore,

David was told that his son would build a house for the Lord.

Regardless of what David's motive was in wanting to build a temple, he surely must have felt some disappointment when Nathan gave him God's message. It can be said to David's credit, however, that he dwelt on what God had promised him rather than on any regret he might have felt about the temple. One needs to read carefully the words of David's prayer beginning with verse 18 to sense the depths of his devotion to God and his gratitude for what God had done.

IV. David's request for confirmation (7:25-26)

In these verses David is not questioning whether God will make good on his promises—he simply wanted reassurance. But do we not often have something of that same feeling? We may often be disappointed that God has not allowed us to do something we wanted to do. It may be he has a better plan.

Devotional

An encouraged congregation

By Bill R. Baker, pastor, First, Clinton
Colossians 2:2

Several characteristics of a local church are cited in Colossians 2:2-7. Among those is the concept of an encouraged congregation. Being a member of a local church can be a discouraging experience but it should not, Paul says that in the local church "hearts might be comforted" (Colossians 2:2). The word comfort means to cheer or encourage. Therefore it is obvious that God wants every local church to be an encouraged congregation.

There are many causes for discouragement. Some are discouraged because of things to be done. God anticipated this when he spoke to Moses in these words, "Behold, the Lord thy God has set the land before you: go up and possess it, as the Lord God of your fathers has said unto you; fear not, neither be discouraged" (Deut. 1:21).

People may be the source of discouragement—"our brethren have discouraged our heart" (Deut. 1:28). Sometimes the way just gets difficult and one may become "discouraged because of the way" (Num. 21:4). There may be discouragement in the family. That's why God tells fathers how to act in order that children will not become discouraged (Col. 3:21).

Whatever the cause of discouragement, the church family must understand that encouragement is a characteristic of heaven. Abraham said that Lazarus is "comforted" or encouraged (Luke 16:25). So when the church prays "thy will be done on earth, as it is in heaven" (Matt. 6:10) the request is for an atmosphere of encouragement.

Encouragement is a Christian ministry. Paul stated that God comforted or encouraged him in all tribulation that he might be able to encourage others in any trouble (2 Cor. 1:4).

May God hasten the day when every local congregation in Mississippi will be an encouraged congregation and every pastor might say with Paul, "that I may be encouraged together with you by the mutual faith both of you and me" (Romans 1:12).



Baker

Just for the Record



JACKSON COUNTY ASSOCIATION will use two assist teams in two area Sunday School training schools Aug. 30-31. Team 1, left to right: Rondall Kilgore, Charlene Kilgore, Ann Holland, Sharon Buchanan, J. D. Lundy. Team 2, left to right: Rob Davis, Fred Bueto, Bob Gray, Margie Biglane, and (not pictured) Christine Gray.

Pastor dies

Bill U. Feilds, 75, died Tuesday, April 13, in Columbus Hospital. Services were at 2 p.m., April 15, at Pleasant Hill Baptist Church, Lowndes County. He was a former Baptist pastor. Survivors are his wife, Bertha Seals Feilds, a daughter, Doris Patrick of Ethelville, Ala.; two sons, James Feilds of Pasadena, Tex., and Billy Feilds of Meridian; and two sisters.



FIRST BAPTIST CHURCH, COFFEETOWN, on April 4 burned the note for the eight-year-old sanctuary, signifying that the \$208,000 building was paid for. Taking part in the ceremony were (left to right) Aven Jones, chairman of the deacons; Donnie Stewart, former pastor; Cecil Brower, chairman of the Building Committee when the sanctuary was built; and James Fancher, pastor.

Baptists report 11,000 baptisms in Soviet Union

INTERLAKEN, Switzerland (BP)—Registered Baptist churches in the Soviet Union baptized about 11,000 new believers during 1981, bringing total baptisms during the past five years to more than 45,000.

Sergei I. Nikolaev, Baptist superintendent for the northern Russian region of the All-Union Council of Evangelical Christians-Baptists, reported the totals while in Interlaken, Switzerland, to attend the International Congress on Revival.

Nikolaev also reported a "visible revival" among young people in all churches in the Soviet Union, including Russian Orthodox, where "thousands of youth, especially students, stand throughout the liturgies as they are seeking the truth."

Nikolaev, the youngest of some 45 council superintendents, said that in

several registered congregations, 50 percent to 60 percent of the members are young people.

In his own region, where the farthest church is 1,800 miles from his home in Leningrad, the number of registered congregations has increased to 62 from 33 in 1978.

Membership in the Leningrad Baptist Church, where he formerly was pastor, has reached 3,500. The church baptizes about 100 persons a year.

A relatively small congregation at Pskov held a week of evangelistic meetings last summer with 45 professions of faith, he said. At Syktyvkar, 22 new believers await baptism.

Policeman: In the gun battle a bullet struck my head and went into space. Wife: Well, at least you're honest.

Life and Work Lesson



The covenant renewed

By James L. Travis
Pastoral Services
University Medical Center, Jackson
Deuteronomy 5:1-7, 29:10-15

Beginning with the 5th chapter of Deuteronomy and continuing through the 29th chapter, we find the body of Moses' address to the children of Israel. Keep in mind that this was recalled and written down centuries after the historic event of crossing over into Canaan. However, it is also important to note that the recollection was based on what had no doubt been an address which Moses delivered in some form to the Israelites at that early critical juncture in their history.

I. The history and basis of the covenant (5:1-7): The Shema Israel ("Hear, O Israel") has been calling faithful Jews to attention for centuries. As inheritors of that faith, Christians also are directed in their attention to the declaration which follows this clarion call. The covenant established with this band of former nomads who had been delivered from bondage in Egypt was still very much in effect, and it was important for those to whom this sermon was addressed to note that.

There are two sets of paradoxes in this opening passage. One of these calls our attention to the linkage with the earlier covenant. On the one hand, the words of Moses reminded Israel that the covenant initially had been formalized before Mt. Horeb, and yet for practical purposes it was not so much with their forefathers that God made the covenant as with those who were alive "this day." This is indeed the paradox of history, that which has occurred before our time comes alive once again on the contemporary scene.

It is as though the human pilgrimage is forever a reenactment of a drama that has been played out over and over again. This may be taken to mean that life goes always in a circle, never getting anywhere. However, it need not be interpreted in such a hopeless and closed fashion. Time for the Hebrew people moved onward in a purposeful direction toward Yahweh who created it all and who carries it all. That time, however, is marked by the rhythmic recurrence of the basic elements in the human drama: birth, growth, pain, joy, decision, death. Not a circle, but an upward spiral would be a better image with which to understand this view of time. The covenant had indeed been made with their forefathers at

Horeb, but it was also being made as though for the first time with them standing by the Jordan facing Canaan, and being called to attention centuries later after a history of waywardness and forgetfulness.

Another paradox has to do with the way in which the Lord interacted with the people. On the one hand (verse 4), Moses reminded them that the encounter at the mountain was a face-to-face situation where out of the midst of the fiery moment of revelation the Lord spoke directly with the people. On the other hand (verse 5), in the words of Moses there is the claim for mediation, namely, that he stood between the Lord and the people as a vehicle for declaring to them the Word of the Lord.

Their fear interposed and made them unable to face up to the revelation of God. This paradox contains an important and abiding truth with regard to man's encounter with the divine. On the one hand, there is immediacy. We may experience firsthand the presence and power of the Creator. Yet because of the fears that cloud our vision and our sensitivities often it is necessary for one other to risk the role of mediation, that is, to stand between the Word in all of its awesomeness and the people whose great need is to hear that Word.

The message for us in that passage is this: Theoretically, we stand directly before God in a face-to-face encounter; practically speaking, often our fears so cloud our awareness that it becomes imperative for some other caring and daring person to mediate the message.

In verse 6 there begins the rehearsal of the decalogue, the Ten Commandments, in much the same form as they had been recorded in the book of Exodus. The chief difference is the amplification which occurs in the first half of the commandments. In this passage the scene shifts from the speech of Moses to God's own Word to his people. He declares the fundamental principle for the covenant, namely, that he is the God who delivers out of bondage. This image is one which most characteristically describes the work of the Creator-Redeemer. Not only did he bring life into being, but he forever stands ready to redeem it from the various kinds of bondage into which that life wanders.

After this declaration of the fundamental fact of God's relation of his

people, the first commandment follows in logical sequence. Because of this relationship, the jealous God, Yahweh, will tolerate no other gods held before him. It is important to note that the existence of other gods is not called into question in this passage. This is not a statement against polytheism so much as it is a recognition that out of all of the claims for allegiance placed on his people, God wants his claim to come first. "No other gods" is the challenge that is ever before Israel, both then and now.

II. The call to covenant (29:10-15): Moving over to the end of this address of Moses, he comes back once again to sound the call to covenant. Two things stand out in this passage. One is the emphasis upon the here and now. Five times in this brief passage the phrase, "this day," is used. For all of what had transpired centuries before, the importance of covenant was captured in this contemporary emphasis, this day is the day of salvation.

This day it is important for us always to respond to that covenant which stands before us. Secondly, this covenant is intended to be an inclusive arrangement, not only for the heads of the tribes, elders, officers, the children, and the females, but also for those who were visitors in their camp. Those who handled the lowly menial tasks were to be included in this "sworn covenant of the Lord your God."

Furthermore, the covenant extended even to those who were not with them on that day. That was a projection into the future. Even as God's people look back to what had gone on before, so they were to look into the future with hope and reassurance that the covenant would forever stand.

And so the covenant abides for us today. Coming out of a primitive and ancient past, it still calls us to an awareness of our need to respond with openness and acceptance to the God who gives all good things to his people. If the covenant is broken, it never is broken by the One who gives.

The burden falls on us to live up to the covenant or to depart from it. In the latter case, we destructively shortchange ourselves and lose out on the blessings which are included in the covenant. To live up to that covenant, even in our most feeble attempts, however, places us in the position of more likely to receive that which the loving Father and Covenant-Maker has for us.

Uniform Lesson

God evaluates his churches

By Louie Farmer, Jr., Hattiesburg
Revelation 2:8-11, 3:14-22

In last week's lesson John was "in the spirit on the Lord's Day" on the Isle of Patmos. He saw a vision of Jesus Christ who told him to write what he saw and send the book to the seven churches of Asia. Jesus dictated a letter to each of the churches. Today we study two.

I. Structure of the letters

The seven letters follow a general pattern. At least four elements are included in most of them. First, the source of the letter is given. In each case it is Jesus Christ. Second, Jesus praises or commends something about the church, except in the letters to Sardis and Laodicea. Third, Jesus rebukes or condemns something about the church, except in the letters to Smyrna and Philadelphia. Along with each rebuke Jesus gives a warning to the church. Fourth, Jesus promises a reward to the church or individual that overcomes, conquers or corrects its weaknesses.

At the end of each letter Jesus invites anyone who has an ear, to hear what the spirit says to the churches. Jesus seems to mean those who can understand the apocalyptic language should heed.

Each of the seven letters is addressed to a specific church and has a message specifically fitted to that church. However, it would be difficult to find a church now that does not have some of the characteristics of these seven churches, so the letters are applicable to all churches, then and now.

II. To the church at Smyrna (Rev. 2:8-11).

A. The city. Smyrna was a large seaport city at the end of a trade route to the far east. It was a beautiful city of wealth and culture located 35 miles north of Ephesus. Smyrna had been a loyal ally of Rome since before Rome became a world power. Emperor worship became a mandatory part of the life of the people. Among the Gentile people there was a large Jewish population and more than a few Christians. Judaism was a legal religion so Jews were not required to worship the emperor but Christians were not exempt. This contributed to the hostility between Jews and Christians and to the problems of the Christians.

B. The letter. This letter is introduced, as are the other six, by instructions to John to write to the angel of the receiving church. There is disagree-

ment, but most interpreters say "the angel" means the pastor of the church.

These people were under persecution and many would suffer martyrdom for their faith. They needed the encouragement of hearing that Jesus was the one who was dead and is alive. The word for "is alive" is in the Greek tense which means past action which remains from then on.

In each of the seven letters, Jesus says "I know." He knew with certainty what they did and all about their problems. He told them their problems would get worse for they would be tested by being put in prison for ten days. This meant "for a short time."

Although they were poor in material things they were rich in things that matter. Jesus said he knew about those who claim to be Jews, that is, claimed to be of the synagogue of God, but were of the synagogue of Satan. Jesus told the people of the church not to fear persecution but to be faithful even to death and he would give them a crown of life. There were two Greek words for crown.

"Diadema" is a royal crown. The word used here is "stephanos" which means a victor's crown. The word crown as used here meant more to them than it does to us. They were given crowns much as we are given medals, plaques, or loving cups for various activities and accomplishments. Here the sense will be maintained if we translate "of" as "which consists of." It is a symbolic way of saying "I will give you life as a crown or reward." There is no rebuke or condemnation in this letter, but Jesus promises that the one who overcomes will not be hurt by the second death.

III. To the church at Laodicea (Rev. 3:14-22)

A. The city. Laodicea was a wealthy city and a financial center, located about 90 miles due east of Ephesus at the juncture of three important trade routes. When an earthquake destroyed much of the city in A.D. 60, financial aid offered by Rome to rebuild was refused.

Laodicea was famous for black wool and clothing produced there. It also had a medical center which specialized in medicine for the eyes.

There were at least 7,500 Jews in the city. Probably no other area had more wealthy and influential Jews.

B. The letter. Jesus is introduced as the "Amen." This is a word which means something established, posi-

tive, or to be relied upon. He is the beginning of creation, not that he was the first to be created, but that he was creator from the beginning.

The letter to Laodicea contains no commendation or praise but has the sternest condemnation among the seven letters. Jesus says the church is neither hot nor cold. People like hot or cold drink or food, but lukewarm drink or food is nauseating. His language is very vivid in the original language but it says, in effect, "You make me sick!" He did not deny their being Christians, but he condemned their lack of enthusiasm.

What happened to the Laodicean church was that the people, being so accustomed to wealth, thought money was all they needed. Smyrna was rich in spite of being poor. Laodicea was poor in spite of being rich. They were depending on their wealth and did not realize that they were poor. They took pride in their clothing production and did not realize they were spiritually naked. They were so proud of their medicine for eyes that they did not realize they were spiritually blind.

Jesus advised them to get pure gold and white garments from him and to treat their eyes so they could be spiritually rich and clothed and sighted. In the midst of this condemnation he implies that he loves them by warning that he chastens those he loves. He follows through on his declaration of his love by asking that they invite him into their hearts to have fellowship with them.

Jesus promises the church that those who overcome will be allowed to sit with him on his throne. We think of a throne as one ornate chair. The ornate throne was more like a couch and to sit with him makes sense.

Application: How does your church measure up under such an evaluation as the seven churches had? Better still, how do you measure up as a member of your church or as an individual Christian? Jesus' invitation is to overcome, to conquer, or to make things right.

Singapore—Singapore Baptists have sent a check for \$1,229.21 to the Southern Baptist Foreign Mission Board, for the 1981 Lottie Moon Christmas Offering. The Singapore convention kept the other half of their foreign mission offering for their own foreign mission department.

